THE PACIFIC

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Pac Theo Sem
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STAND FOUR-SQUARE!

Stand four-square to the world for praise or blame;
Deserve, but touch no guerdon.
Name and fame,
Titles and useless wealth, leave them to them
Who can be paid thereby. Such be not thou!
True work, true love, can spare the laureled brow:
The great are greatest with no diadem.

—Sbastian Evans

Pacific School of Religion Berkeley, Calif.

THE PACIFIC

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2716 Hillegass Avenue, Berkeley.

THE UNITED STATES AND THE WAR.

The Pacific is hoping that the United States will keep out of the war. We do not see that any good can be accomplished by going in. We heard a war enthusiast remark the other day that the United States could not afford to allow Germany to win in this war. He would have our nation enter the war for the same reason that some other nations have entered it—in selfinterest. Well, our thought is that the United States can afford just one thing with respect to this war—and that is to do the right. What that is we are not saying, for it is not always easy to tell what is the right course of action.

There are others who desire our nation to enter the war because they believe that this would settle it in favor of the Allies. It is far from certain that our aid would so settle it. We could not for many months strike the Central Powers any hard blows, and there are many good reasons for the belief that if they should carry out their submarine warfare plans the next three or four months would determine the outcome.

A TRAGEDY OF THE PLEISTOCENE AND WHAT IT SUGGESTED.

We read a few days ago a vivid word picture of what was called "A Tragedy of the Pleistocene." It was concerning the asphalt pools of La Brea, near Los Angeles, where have been exhumed the skulls of twelve hundred saber-toothed tigers, the skeletons of innumerable wolves, bisons, camels, ground-sloths, horses, and fifty varieties of birds of prey.

We take up the story at a point where it tells of the ground-sloths splashing into the pools to drink:

"For a moment nothing happened. They seemed to be standing on fairly firm altho soft bottom. Then slowly the bottom began to yield and their feet to sink in, and in terror they hastily turned to find firmer footing. But their feet, once through the crust, could not be withdrawn. They were held with incredible tenacity. If by desperate effort they dragged out one foot all covered by the sticky asphalt, it served only to sink the other limbs deeper and hold them more firmly. Little by little, in bawling terror, they were dragged relentlessly down.

"Meanwhile the great saber-tooth tiger had been making his way silently but rapidly, taking advantage of every rock or bit of brush that might conceal his approach. He had come up near behind them when they reached the asphalt pool and now stood lurking in the edge of the brush, ready to rush out and spring upon them as they drank. His eyes blazed in triumph as he noted that first one, then both, were in some kind of difficulty and their movements hampered. With a fierce roar he leaped out from the thicket, flashed across the bare ground between, and sprang upon the back of the nearest ground sloth, and, digging his great claws into its hide, struck his fangs deep into its neck.

"Perhaps his aim was bad, his hold a little disturbed by the now rapid sinking of his victim into the oozy black depths of the pool. The sloth, with a desperate wrench of its body, shook him off to one side and he rolled over upon the surface of the asphalt. In a moment he regained his feet, and turned to strike again at the neck of the animal at his side, already sunk more than half below the surface. But in that moment the Demon of the Black Pools seized him and held him in its dreadful clutch, first by the fore feet, then the hind feet as well. Strive as he might, he could not release more than one foot at a time, and that but for the moment. He forgot all thoughts of prey and turned with a choking snarl to drag himself out.

"But it was too late. The fierce saber-tooth, the tyrant of hill and valley, the dreadful scourge of the prehistoric world, was hopelessly doomed to follow his intended victim to an awful and lingering death in the black and sticky depths of the asphalt pool, from which rose now, faster and faster, bubbles of oil and malodorous gas as the struggling animals sank lower and lower beneath the surface.

"The screams of the terrified animals had been heard far and wide over the valley, and the sight of their struggles had attracted the great birds that were soaring high above in the air. One by one they came dropping down—vultures, condors, eagles, and smaller birds of prey, and formed a hopping, flapping ring, pressing forward to share in the expected feast. A pack of wolves, the great extinct wolves of California, was following up a near trail, but, attracted by the disturbance, came trotting over to the scene. The leader recognized with savage joy the predicament of the saber-tooth, his dreaded rival, before whose fierce snarl and menacing claw he had more than once been reluctantly driven from an expected banquet. The hour of his revenge was now at hand. He came forward, followed by his mates, to the edge of the pool, yelping in wild excitement, before taking advantage of his adversary's helplessness to spring in upon him and devour him.

"The harassed saber-tooth, sinking slowly down, responded by a succession of snarls as he tried vainly to disengage his terrible claws.

"The Demon of the Black Pools was relentless. The struggles grew less and less. Soon the wolves rushed to their feast and the Demon gripped them also in his fatal grasp. The birds of prey followed the same fate. Pursued and pursuers were all dragged down into the sticky depths, until all cries were hushed and all movement ceased.

"After that, Silence—the silence of many centuries."

Day after day, since we read this story of tragedy away back in the world's morning, it has come to mind as analogous in many ways with the world's war tragedy as we are seeing it now. And today we are asking the question, Is our nation also to be drawn into this fearful pool, and finally all the other nations, and together are we to be dragged down into the depths until all cries are hushed and all movements cease? And then shall it be for all, "After that, Silence—the silence of many centuries?"

Is civilization rushing to its doom? Has humanity been weighed in the balance and found wanting? Is man to be dragged down to extinction in the black and sticky

pools of selfishness? Or, Is there to be left a remnant who learning what life really is and where and how it is to be found will put away the old things forever and enthrone him who is the Way, the Truth, and the Life?

LIFE AND DEATH.

Conclusions at Which Sir Oliver Lodge, an Eminent Scientist, Has Arrived.

Several weeks ago The Pacific commented at some length on Sir Oliver Lodge's recent book on matters supernormal. The book is now before us, and is found to be one of great interest; but, with nothing set forth in it that is any more convincing than some things heretofore published by others.

The New York Sun remarked in a recent review: "This is new and remarkable evidence." And the Boston Post said: "Sir Oliver is one of the greatest scientists in the world, and he appears to have secured new proofs of continued existence."

After a careful reading of the book Dr. Lynch, editor of Christian Work, wrote in an editorial: "Let me say that I never felt so baffled in my life. It is hard to believe that Sir Oliver and the family received direct communications from Mr. Myers and Raymond Lodge again and again, time upon time, as is recorded here. On the other hand it is hard to discredit the evidence; it is so explicit, so protected, so irresistible.

Our own judgment is that none of the messages are such as to be excluded from the domain of telepathy. The most remarkable relates to some photographs taken on the war front a short time before Raymond Lodge the son was killed in a trench battle. But Sir Oliver Lodge writes of it as "a rather exceptionally good piece of evidence," saying in that connection: "The elimination of ordinary telepathy from the living, except under the far-fetched hypothesis of the unconscious influence of complete strangers, was exceptionally complete, inasmuch as the whole of the information was recorded before any of us had seen the photographs."

Information concerning the photographs came through a medium, whose control claimed to be speaking for the departed son, two weeks before the negatives had been sent to England for development. So far as can be ascertained no one in England had any knowledge concerning them. Accordingly if a case of telepathy, it was across a great distance.

But even as a case of telepathy from the living, it is marvelous and suggests, as other such remarkable cases do, undreamed of attainments for humanity in the future.

But the startling thing about this is that here is one of the most eminent of the world's scientists fully convinced at last that there is communication with the spirit world and he records with all seriousness the ostensible message from his departed son that F. W. H. Myers, eminent in psychic research circles when here upon the earth, predicts now from that other plane that at least fifty per cent of the civilized portion of the globe will either be spiritualists or coming into that in ten years.

It is not possible in a brief article to analyze these communications which some think to come from living minds and others from discarnate spirits, and point out their strength or weakness as supporting the latter idea, and so we turn to the presentation of some of the conclusions to which Sir Oliver Lodge has arrived—not merely because of his acceptance of the idea of spirit communication but on other grounds also as a scientist. Here is one paragraph from a chapter on "The Meaning of Death":

"Death is not a word to fear, any more than birth is. We change our state at birth and come into the world of air and sense and myriad existence; we change our state at death and enter a region of—What? Of ether, I think, and still more myriad existence; a region in which communion is more akin to what we here call telepathy, and where intercourse is not conducted by the accustomed indirect physical processes; but a region in which beauty and knowledge are as vivid as they are here: a region in which progress is possible and in which admiration, hope, and love are even more real and dominant."

Sir Oliver says that we need not resent the use of the word "death," nor hesitate to use it when once we and our hearers understand the sense in which it may rightly be used.

"There is no extinction, and the change called death is the entrance to a new condition of existence—what may be called a new life."

"Yet life itself is continuous, and the conditions of the whole of existence remain precisely as before. Circumstances have changed for the individual, but only in the sense that he is now aware of a different group of facts. The change of surroundings is a subjective one. The facts were there, all the time, as the stars are there in the daytime; but they were out of our ken. Now these come into our ken, and others fade into memory."

And again he writes: "The Universe is one, not two. Literally there is no other world—except in the limited and partial sense of other planets—the Universe is one. We exist in it continuously all the time; sometimes conscious in one way, sometimes conscious in another; sometimes aware of a group of facts on one side of a partition, sometimes aware of another group on the other side. But the partition is a subjective one; we are all one family all the time, so long as the link of affection is not broken."

As to the future state Sir Oliver writes that it has been thought of and spoken of usually as if it were altogether transcendental, something outside and beyond all conception. But his judgment is that it is not necessarily so. "It is a question of fact; it is open to investigation. I find part of it turning out quite reasonably simple; not easy to grasp or express, for lack of experience and language; but not by any means conveying a feeling of immediate vast difference and change. Something much more like terrestrial existence, at least on one aspect of it, than we had imagined. Not as a rule associated with matter. * * * An etherial body instead of a material one. * * * It appears to be a state which leaves personality and character and intelligence much where it was. No sudden jump into something supernal, but steady and continued progress. Many activities and interests beyond our present ken, but with a surviving terrestrial aspect, occasionally accessible, and showing interest in the doings of those on earth, together with a great desire to help and to encourage all efforts for the welfare of the race."

In a chapter on "The Christian Idea of God," Lodge makes use of an analogy in the course of which he says: "We are the white corpuscles of the cosmos, we serve and form part of an immanent Deity. * * * Our activity and service are thus an integral part of the Divine Existence, which likewise includes that of all the perceptible universe. But to suppose that this exhausts the matter, and that the Deity has no transcendent Existence of which we can form no idea—to suppose that what happens is not the result of his dominant and controlling Personality, is to step beyond legitimate inference and to treat appearance as exhaustive of reality."

He expresses himself also as reasonably convinced of "the existence of grades of being, not only lower in the scale than man, but higher also—grades of every order of

magnitude from zero to infinity."

In another place he expresses the belief in this way: "It is not likely that we are the only intelligent beings in the universe. There may be many higher grades up to the Divine; just as there are lower grades down to the amoeba. Nor need all these grades of intelligence be clothed in matter or inhabit the surface of a planet. That is the kind of existence with which we are now familiar; * * * but our senses are confessedly limited."

We are reminded that the fact that the earth is a speck in the universe, invisible from any one of the stars, and that we are inhabitants of a world which is but one among an innumerable multitude of others, ought to make us realize the utter triviality of any view of existence based on what we see here.

Among the interesting conclusions to which Sir Oliver Lodge has arrived is this: "Those who think that the day of the Messiah is over are strangely mistaken; it has hardly begun. In individual souls Christianity has flourished and borne fruit, but for the ills of the world itself it is an almost untried panacea."

He thinks it will be strange if this ghastly war fosters and simplifies and improves the knowledge of Christ, aids to a perception of the ineffable beauty of his life and teaching; "and yet," he says, stranger things have happened." At any rate he is convinced that the call of Christ will soon be heard and attended to as never before upon the earth.

PACIFIC COAST NOTES.

The federated Congregational and Presbyterian churches of Olympia, Washington, have called as pastor the Rev. H. S. Templeton of Vancouver, Washington.

For the last five years an organization called the Brotherhood League Club has been helping "the down and outs" in Seattle. It has closed its doors. Since the saloons were closed there has been but little need for it.

The First Presbyterian Church of Tacoma has abandoned its plan for an extensive enlargement of its building and will select a new site and put up an adequate structure. Its present building is the largest of the down-town church buildings, and accomodates 1,500 persons.

During the last year the First Presbyterian Church of Seattle received 556 members, and 406 were on profession. The membership now is 6,159. For some time this has been the largest Presbyterian Church in the United States. It is noteworthy that since Dr. Matthews took charge fifteen years ago 6,637 of the 9,580 persons received have come in on profession.

The last biennial report of the California State Library calls attention to the remarkable development of the county free-library system in California, stating that the plan is the most effective and far-reaching yet put forward in library work. The report predicts that in a fey years every county in California and probably every school district will be organized and receiving in this way a more complete and economical library service than could be given in any other way.

A British Columbia correspondent of the New York Post states that war values have greatly stimulated many industries in British Columbia. It is said, however: "The outlook for the coming year in both the Middle Western provinces and in British Columbia is darkened by the labor problem. Men are needed on the plains and in the mountains most urgently. The most recent recruiting figures show that the West has sent 146,000 men to the war, or about 10 per cent of the population of the four Western provinces. That is the great offsetting fact to the country's present story of high prices and individual prosperity."

The extent of the influence of the head of the Mormon Church in the business life of the country is indicated in the list of offices held by prophet Smith as issued by the National Reform Association. "Prophet Smith is a director in the Union Pacific Railway and in the Deseret News Publishing Company. He is also president of the Beneficial Life Insurance Company, the Consolidated Wagon and Machine Company, the Utah Hotel Company, the Inland Crystal Salt Company, the Zion Savings Bank and Trust Company, the Utah-Idaho Sugar Company and the Zion Cooperative Mercantile Institution. He is also director in many other corporations."

The Rev. Dr. Manning, rector of Trinity Church, New York City, began the work of the mininstry at Redlands, California. He was called from Redlands to be professor of theology in the University of the South, at Sewanee, Tenn., where he remained from 1893 to 1895. Later he had parishes in Pennsylvania and Nashville, and in 1903 he was called to New York City to take charge of one of the chapels of Trinity parish. He became assistant rector, and, in 1908, succeeded the Rev. Dr. Morgan Dix as rector. He represents the high, but not the extremely high, section of the Protestant Episcopal Church in what is said to be the wealthiest diocese of that body in the United States. On many social issues of the day he is a progressive.

Of the 98,589 Seattle voters who qualified for the presidential election, 39,724 were women and 58,865 were men. Approximately 20 per cent of Seattle's registered voters are foreign-born; the registration books showing that 19,331 out of 98,589 registered voters are naturalized citizens. Canada supplies the greatest number, 4000, while Sweden contributes 3150. Germany is third with 2270, and Norway is fifth with 2192. Then comes England with 2063; Ireland 1147; Russia, including Finland and Poland, 956; Scotland 779, Denmark 697, Austria-Hungary 585, Italy 352, Switzerland 201, Wales 186, France 136, Holland 102, Belgium 101, Australia 90, Iceland 75, Greece 40, Turkey 36, West Indies 16, South America 13, Rumania 13, New Zealand 12, Spain 8, Mexico 6 and Armenia 3; while 92 are scheduled under the head of miscellaneous.

Mrs. Ella A. Boole, the New York State presidents of the Woman's Christian Temperance Union, campaigned in Alaska last year in the interest of prohibiton. In a recent address she told of some of the things she learned at that time about Alaska. An article in the Herald and Presbyter summarizes her remarks as follows: "Mrs. Boole said there are two prevailing misconceptions about Alaska. People seem to think that there are Indians everywhere, while, as a matter of fact, it is possible for the tourist to visit that country and see very little of the Indians. The second misconception is that we Presbyterians are apt to think that the Presbyterian Church is doing all the religious work in Alaska, which, Mrs. Boole says, is far from the truth. In the course of her trip she saw the work of the Episcoplians the Methodists Baptists and Congregationalists, as well as that of the Presbyterians. To show that every one does not live in a rough way in Alaska, Mrs. Boole told of her pleasant stay in the home of Dr. and Mrs. Ben Myers in Ketchikan, the best electrically-equipped home she has ever seen. They not only have electric lights, but an electric wringer, and electric toaster, an electric cook stove, and, wonder of wonders, an electric furnace, al-

though she confessed that when it was very cold they did sometimes have to resort to coal! The people in one part of Alaska are woefully ignorant of what people in other parts are doing, and sometimes this ignorance is to be seen within a town itself. For instance, Mrs. Boole was told at the Episcopal Hospital in Ketchikan that all the Indians in Alaska were Episcopalians; later she spoke at the Salvation Army in that town to an audience of Presbyterian Indians! At Skagway Mrs. Boole met Mr. Pedersen, the pastor, one of the livest men in Alaska. He has a large family and every one is doing something in the church and Sabbath school. The boys are earning their way through college by taking unique and beautiful photographs. Cordova, with its wonderful Childs Glacier, and Valdez, situated on the morain of a receding glacier, were the next stopping places. Then Mrs. Boole graphically pictured her ride at Seward on a 'speeder' of the new government railroad, a 'speeder' being a handcar run by gasoline. Finally she told of her stop at Sitka on the return trip and of her visit to the Sheldon Jackson School, with its fine and well-equipped building."

CHRISTIAN SCIENCE AND SCIENTIFIC MEDICINE. COULD THEY LEARN ANYTHNG FROM ONE ANOTHER?

Synopsis of Sunday Evening Sermon at Plymouth Church, Oakland, by Albert W. Palmer.

The doctors and the Christian Scientists ought to get together. They both have hold of some good ideas about health and their activities do not need to be mutually exclusive at all. Mr. Dooley is credited with having said: "If the Christian Scientists only had a little more science and the doctors a little more Christianity, it wouldn't matter which ye called—providin', Hinnessy, ye took the precaution of havin' a good nurse!"

I look forward to the day when you will find groups of physicians and mental practitioners co-operating. The seventh floor of the Physicians and Practitioners Building of the future will be given over to the offices of Drs. Smith, Brown, O'Flannigan, and Goodthought. Dr. Smith will be a diagnostician. It will be his specialty to find out the nature of the trouble with which the patient is struggling. He will be skilled to detect mental as well as physical symptoms, he will know as much about psycho-analysis as he does about chemical analysis. Then, on the basis of skillful diagnosis, the treatment indicated will be given by the appropriate members of the staff. Dr. Brown will be called on when a surgical operation is necessary. Dr. O'Flannigan will look after cases requiring medical and sanitarium care rather than surgery, calling in occulists, aurists, or other specialists when expert service is necessary, while the cases requiring mental re-education, a new attitude toward life, will be turned over to Dr. Goodthought.

Moreover, all surgical cases will be interviewed by Dr. Goodthought before the operation so that fear may be removed and a tranquil mind assured, and all medical cases where the patient's difficulty is complicated by worry, fear, self-pity, anger, or hatred, will also be referred to Dr. Goodthought in conjunction with Dr. O'Flanagan. It will be Dr. Goodthought's effort to build up the patient's vital faith in God, to replace worry with a serene and quiet mind, to remove remorse and in-growing hatreds, and to teach the laws of mental hygiene and the power of auto suggestion.

Before this relatively ideal arrangement can come to pass it will obviously be necessary that the doctors and the Christian Scientists should learn some things from one another. Hence this sermon!

What Could Christian Science Learn from Scientific Medicine?

Three things:

(1) A larger vision of God's resources for the healing of disease. In the healing of disease, as in the maintaining of health, God uses many means—fresh air, nourishing food, exercise, cleanliness, faith, love, and good cheer. Just because a means is material we are not to discard it. God may work through material agencies just as truly as through mental or spiritual ones. It was a wise surgeon who wrote on the wall of his hospital: "I dressed the wound—but God healed it!"

(2) The value of diagnosis and the peril of tragedy without it. The community has a right to know whether illness, whatever treatment be employed, is, for example, contagious or not. Until the Christian Science practitioner recognizes the essential importance of diagnosis, he may fail to discriminate between small-pox and poison oak, or between scarlet fever and ptomaine poisoning. One disease affects only the individual, the other may become an epidemic.

(3) The possibility of co-operating with regular medical care—simply supplementing it with mental treatment. If, as orthodox Christian Science teaches, material means have no "reality," then why be afraid of them, why not tolerate them cheerfully?

What Could Scientific Medicine Learn from Christian Science?

Three things:

(1) To look for the mental as well as the physical causes of diseases. The pendulum of Medical Science has been swinging too far to the materialistic side. One of its characteristic descriptions of the human body is 'the human machine." But it is a machine with a driver. The man who rents an automobile always takes into consideration the little eccentricities of the driver. If he is color blind or paralyzed or drunk, he anticipates more repairs on the machine than if he is normal and sober. The application of the parable is obvious. The doctor who deals only with the machine and ignores the soul which drives it will be working in the dark.

(2) To make a larger use of mental medicine in the work of healing. It is not enough for the doctor to say, "I have done all I can physically." He must go on and help the patient to a mental attitude that will help and not hinder his recovery. He must not only mend the machine but teach the man how to drive it—that worry, fear, hatred, anger, lack of faith, will end by throwing him into the ditch. This of course requires the doctor to have a spiritual faith and vision as well as mere technical skill.

(3) A larger and more systematic co-operation with the patient's sources of moral and religious quickening—his priest or minister or Christian Science practitioner. The doctor may have to educate these people into more intelligent and effective co-operation, but by so doing he will add to the resources on which he can draw in helping his patient back to health.

AN INTERESTING LETTER FROM THE RECTOR OF ST. MARK'S CHURCH, BERKELEY.

With the thought that Dr. Edward L. Parsons, the rector of St. Mark's Church, Berkeley, might be interested in our articles concerning Dr. R. J. Campbell's "Spiritual Pilgrimage," papers containing them were mailed to him; and we now share with the readers of The Pacific the valuable comment thereon:

"My dear Dr. Ferrier,

"I want to thank you for the two copies of The Pacific with the interesting discussion of Dr. Campbell's "Spiritual

Pilgrimage.' I have not read the book but am hoping to do so in the near future. I remember that somewhere the late Professor A. V. G. Allen speaks of Frederic Denison Maurice as having passed through in his own theological experience the process which was typical of the age to which he belonged; and, since Dr. Campbell's ordination in the Church of England, I have been much inclined to think that he has been expressing in a similar way a process of thinking natural to this period. Your sketch with its quotations confirms my thought. What I mean is that the most typical characteristic of the present time is the growth of the social consciousness. We have come, as it were, of a sudden to see the inadequacy of that individualism which was characteristic of the larger part of the past century. Now that individualism had, I take it, its first great outburst into the life of humanity in modern times in the Reformation period; and Protestantism, on the whole, expressed it. Both the various Protestant Churches in themselves and their natural breaking up into small groups witness the fact. For one who is still an individualist politically and socially the Protestant idea of the Church is religiously adequate; but just as soon as he has come to see the inadequacy of the individualistic view of society and to substitute for it the social or collective view, his religious and theological thinking will tend away from the normal Protestant view and toward a modern interpretation of the ancient Catholic view of the Church. Judging from what I have read about his progress that is what Dr. Campbell has done. He has found that the social consciousness can express itself in religion adequately only through some vision of a Catholic Church. I would think that all the movements towards Church unity express the same thing. The social ideal of the state and the Catholic ideal of the Church indeed are in so many ways alike that one can parallel almost throughout the various expressions of their life

"Pardon this long dissertation but you drew it upon yourself by sending me your interesting articles.

"Yours faithfully,

"EDWARD L. PARSONS."

"THE CHALLENGE: THE CHURCH AND THE NEW WORLD ORDER."

The caption of this article forms the title of a book by the Rev. Dr. Frederick Lynch, editor of Christian Work, which seeks to apply the teachings of Jesus to the great problems now facing the nations of the world. Dr. Lynch writes in the preface: "Such a cataclysm as this which the world is now witnessing must make all serious men pause and think. Especially for those who believe that Christianity is both possible and potent in the world, these are perplexing days." He believes that it is a great day for the Church if it will but go forth with its Lord in the great venture to which he calls it; but that it is absolutely useless to go back to the gospel which the Church had before the nations plunged into war.

Dr. Lynch contrasts the world's view and Christ's view, saying in that connection: "The philosophy of the world is to get. That man or nation is greatest which can get most; and the chief business in life for either of them is getting. A man is here to turn all streams into his own heart, whether of wealth, learning or power. The successful man, according to the average magazine, is he who has made the world yield most to him, who has used the world to his own advantage. The business of the nation is to get all she can from other nations; and that nation is greatest which can get the most.The nation should be thinking of its own enrichment first."

"Now, Christ's philosophy of life is opposed to all this, at every point. The word **get** never occurs in the gospels. That life was a place to get things would sound as foreign in the New Testament as Nietzsche's Ten Commandments. The word forever on Christ's lips is that life is a place to give. * * *

"Whatever else one may believe or have or do, he is not a Christian unless his philosophy of life is **giving**, not **getting**; contribution, not acquisition; serving, not being served. And a nation which makes any pretense of being Christian must take this same philosophy of life—that its greatness depends upon its service to the rest of the world."

In the course of his book Dr. Lynch says: "Anyone who suggest that the United States act toward other nations as Christ asked us to act toward our neighbors, act as Christian gentlemen act, is called a 'pacifist' and is derided. But remember, when you deride the pacifists, you deride the author of the Sermon on the Mount, for that is their creed."

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CHRONICLE AND COMMENT.

The Chicago Y. M. C. A. spent a million dollars on its work in that city last year and about $120,000 abroad.

A campaign is on in Pittsburgh for the raising of one million dollars for Y. M. C. A. purposes. It is to be used for a new main building on a site recently purchased and for a building for the colored branch which is to cost $100,000.

Immanuel Baptist Church, Chicago, plans to erect a twelve story building at a cost of $650,000. Dr. Johnstone Myers, the pastor, says: "I have been pastor twenty-two years and have seen the neighborhood transformed from one of the best residence districts to a boarding house and now a business district. There is no need here for a family church, but there is need for just such an institution as we propose to build." The "city temple" will provide dining facilities for business men, working girls and for unemployed men; four stores will be on the first flour; the church with its auditoriums and chapels will occupy four floors, front and back; offices and apartments to rent to religious organizations and business houses will take up the other floors. The majority of the trustees will be Baptists, but the institution will be for use by persons of all creeds and classes. The church membership now is 2,500.

The Christian Science Monitor gives the following concerning the Rev. Dr. James L. Barton, one of the American Board secretaries: "James L. Barton, who has been reelected chairman of the administrative committee which governs the ad interim procedings of the foreign missionary boards of the Protestant churches of the United States and Canada, is a secretary of the American Board of Commissioners for Foreign Missions, located in Boston, and the organ of the foreign work of the Congregational churches of the United States. He is a Vermonter, was educated at Middlebury College and at Hartford Theological Seminary, and went to Turkey in 1885 as a missionary stationed at Harpoot. In the course of time he became professor in the missionary college, and later its president. He still remains on its board of directors. In 1894, because of his proved administrative ability, his breadth of view, and his general knowledge of social and political conditions in the Near East, he was summoned back to Boston to join the secretarial staff of the American Board. In his position, he has come to have much influence with the churches, with educators throughout the United States, and with Washington officials charged with care of American

interests in Turkey. He has written many books on missionary and educational problems; has shared in several important deputations to Japan, Ceylon, India and China; and is now prominent in the international movement which is based on the deliberation and decisions of the Edinburgh Missionary Conference."

WHEN DEAN HODGES OF THE EPISCOPAL THEOLOGICAL SCHOOL AT CAMBRIDGE AND BILLY SUNDAY HELD THE SAME HYMN BOOK.

This happened when Mr. Sunday was in Boston, in Paine Memorial Hall on the grounds of the Episcopal Theological School, with Bishop Lawrence and Robert Treat Paine looking down from their gilt frames on the scene. And more than Dean Hodges and Billy Sunday standing and holding the same book was seen by them. There were many students and professors from the Harvard Divinity School, Andover Theological Seminary, and the Episcopal School, and Mrs. Sunday and professors wives and daughters—all united in singing, "All Hail the Power of Jesus Name."

In introducing Mr. Sunday as the speaker for the day Dean Hodges remarked that among the students were many who had already heard and admired the evangelist; and then turning to Mr. Sunday he said:

"None of them have shown signs of following you by climbing to the top of the pulpit, but we shall be more than satisfied if they preach even with a reasonable measure of the straightforwardness and power with which you impress your congregations."

It isn't likely that the address which "Billy", smiling all over, jumped into at once, will secure him a call to a chair in homiletics anywhere, but it was replete with good common sense and a brief account of it in the Boston Transcript is worth passing along:

"I don't profess to know everything," he said. "I may not know so much about the fine points of theology as many of you, but I know something about humanity. If I'm enthusiatic, it's because I lose myself in my subject. I don't set the stage—when I get started I feel so impressed with my message that I just preach as the ideas come, and I preach vivorously. My advice to young men is forged upon the anvil of experience—it's not hard to find subjects, if you're in earnest—you don't have to talk about the paper on the wall, or the weather, or the latest book. When you start out you'll soon find the pulse of your congregation—you'll find some of them worldly, selfish, indifferent, unforgiving or censorious. You'll have to do much alone, although you'll find loyal helpers. When you learn all these things you'll have plenty to preach upon—take it from me. Some preachers don't do any good—but they don't do any harm. Try to hit the target once in a while, or you'll never make the gong ring. Some ministers choose the text first, and then get the subject to match it—and others, vice versa—just as a young man buys a necktie and then chooses socks to match. Some preach for years without any text or any subject. Some preachers have hobbies. I knew one who was strong for infant baptism. Another clergyman wanted this man to preach, and he picked out a text which he thought would force the fellow with a hobby to forget infant baptism for once.

"All flesh is grass" was the text: and the preacher began in this way: "All flesh is grass." The subject naturally falls under two heads—'flesh,' infant baptism; 'grass,' adult baptism—and I shall choose the former. You see he couldn't get away from it."

Sunday's audience laughed long and heartily and gave him generous applause at this period.

"Personally," continued the evangelist, "I like to keep my garden of sermons nurtured and growing. I tend them carefully. I have a large envelop for each subject, and into this envelope I put clippings or notes of everything pertinent, from newspapers, magazines, biographies or histories—and an occasional Bible paragraph. In the course of a year, I get a wagon load of stuff from people—some of whom I know, but more of whom I don't. Some of it is good—some not. So I m like the bee—taking up honey wherever I find it.

"Build up your vocabulary. If you find a good new word, take it into membership without probation. My mind suggests,but it is not so very original—Jesus could see a sermon in a sparrow—but the world is full of preachers trying to make butter by milking a dry cow.

"A preacher should make his sermons interesting. I preach to the man in the street, and I have to use his vernacular. I may be called vulgar, but ninety-five million of the people in this country are not cultivated. Be yourself—don't try to be Daniel Websters. It didn't need a theologian to understand Jesus. Some ministers try to preach stuff that only intellectual giraffes can take in. Have your outline as simple as a two-foot rule. Don't be complex. Have a conviction that God has called you at the very hour—the very minute. God uses many kinds of people for his work—but get the best education you can. I had to work my way from the time I was six, and I didn't get the best—but I got the best I could. The preacher who succeeds is the one who is determined to succeed,

Don't mind criticism. 'Blessed are ye when men shall revile ye—for so persecuted they the prophets.' Hold up Christ as the Saviour. The fear of criticism makes a man preach what God doesn't want him to preach. God uses different kinds of preachers. Peter was active. A theological professor, in Peter's place, would have set the Pentecost back three hundred years, perhaps.

"There are two important things—'Thus saith the Lord,' and 'It came to pass.'

DR. JOSEPH FORT NEWTON AND THE CITY TEMPLE.

The Pacific mentioned some time ago the acceptance by the Rev. Dr. Joseph Fort Newton of the call to the City Temple pulpit in London. A few days ago we saw in a London paper his letter of acceptance in which he made certain statements indicative of the course he will pursue. In that letter he said:

" My conviction is that the first and chief duty of a preacher of the gospel is to preach the gospel with every word at his command, and with every variation of emphasis and appeal he can devise. So far, my ministry has been directed deliberately and of set purpose to that vast multitude who are estranged from the churches—some for one reason, some for none—seeking to win them to the love and service of the Master; and that purpose has determined its method. With the debated issues of theology I am not concerned, my solitary purpose being to make the eternal Christ real and vivid to men and women today as a living Redeemer, Companion and Friend, whose grace is equal to every mortal need and every immortal longing."

As to the City Temple Dr. Newton remarked: "I know the history of the City Temple, its spirit, its genius, its tradition, and the lives of the noble men who have preceded me in its pulpit; and so far from wishing to turn aside by one jot or tittle from its faith and purpose my earnest desire is to keep it true to its mission, that it may better serve the Master in whose name it was founded, and the city in which it stands."

To that end he suggested that "it should be something more than a mere preaching station, valuable as it is as such—not simply a congregation, but a great church finely and firmly organized in the spirit of Christian unity and human ministry.

"Hitherto like other institutions of its kind, it has rested too much upon a single personality, which is neither good for the man nor safe for the cause.

"For thousands of people in London this yray old Temple is a home of the soul and a house of the eternal, and it ought not to be difficult to draw them into closer fellowship, making it thereby the more effective as a center of gospel light and power."

A MYSTIC AS SOLDIER.

Siegfried Sasson writes as follows in the London Saturday Review:

"I lived my days apart
Dreaming fair songs for God,
By the glory in my heart
Covered and crowned and shod.

Now God is in the strife,
And I must seek him there,
Where death outnumbers life
And fury smites the air.

I walk the secret way
With anger in my brain,
O music through my clay,
When will you sound again?"

"THE TWENTIETH CENTURY STORY OF THE CHRIST."

This book, which may be had of the Fleming H. Revell Company, New York, for fifty cents net, is an interwoven story of the earthly life of our Lord,—a complete harmony of the Gospels,—compiled by the well-known author of "Sell's Bible Studies" from The Twentieth Century New Testament. An examination of it reveals its peculiar adaptability to various lines of Bible study and Christian activity such as the following:

(1) Its use in connection with the Sunday School Lessons, laid for the next six months in St. John's Gospel. (2) Its value as an aid to private devotion. (3) Its particular value as a companion of the Lenten season, the section for Passion Week being divided day by day. (4) Its fitness as a text-book in adult Bible classes. (5) Its suitability for use in the weekly prayer meeting. (6) Its merit as a medium for teaching modern English on the mission fields. (7) Its charm for individual reading as a narrative story of the Christ in the language of today.

It is believed this last named feature will result in the book being read with keen interest by very many who seldom turn to the pages of the regular translations of the Bible or New Testament.

"THE MINISTRY OF JESUS."

The foregoing is the title of a book by Anita S. Ward in which the life of Christ is told in the words of the gospels arranged in accordance with the best wisdom of modern scholarship. In a preface we read:

"It is the result of such reading and thought as lie in the power of anyone to give to the subject; but because many Sunday school teachers and general readers of the Gospels are not able to spend many hours on Bible study, it is published in the hope that some may come to a clearer understanding of the mind and heart of our Lord and Master, and through knowing him, discover the ways that lead to a revealing of God's great loving purposes for the world and for each individual soul."

The Rev. Dr. A. W. Vernon, pastor of Harvard Church, Brookline, says: "This book fills a most important gap in our material for the study of the life of Jesus."

The Pilgrim Press, Boston; one dollar, postage ten cents.

A FORWARD-LOOKING CHURCH IN WASHINGTON.

Several of our Methodist exchanges have a "Rural Work Department," conducted by Professor Bricker of Syracuse University. In an article on "Forward-Looking Churches," he tells of one he visited in Whatcom County, Washington:

"Fifteen miles out, besides the woods, at a crossing of roads stands a small frame church building. On the outside, it looks unimpressive, like thousands of other rural churches throughout the length ard breadth of our country. On the inside, the building was neither ceiled nor plastered.

"I entered alone. Sunday school services were in progress. What a school! Big and little, middle-aged and old, children of all ages—everybody was there. The community had gone up to the house of God on the Lord's day.

"Every one stayed for church. The interest was keen. It was very plain to even the casual observer that something was moving that countryside.

"As usual that something was the live, progressive preacher—and his wife. They had been on the field but two years, where they came direct from a theological course in a denominational school. In his studies, he had considered the rural church. He was fired with the ambition to try his efforts at a rural pastorate. This charge was his opportunity.

"This rural preacher and his brave wife went to work with a will. The charge was about ten miles in diameter; he and she had tramped over the whole of it twice during each of the first two years. At the time of my visit, he was considering the proposition of Fording it in the future. They well deserve the luxury (?) of an automobile.

" They had called at each home, knew everybody by name on sight, understood something of the conditions of the home life in each cottage in the woods, and had developed a lively interest and sympathy for these pioneer people.

"The secret of the evident success of this forward looking rural church in a community where the circumstances of life are often hard and frequently unpromising lies, as usual, in the heart and life of the leader. The success and social enterprise of the community is in this preacher; and it was there even before he came. When he came, the bud of social possibilities burst into the full blossom of religious awakening for that whole community."

And Professor Bricker closes with the exclamation:

"O Lord, send us good rural preachers."

"EXPERIENCE IS A SCHOOL WHERE MEN LEARN WISDOM.

We laboriously copied the foregoing in our "copy books" at school years ago,

It comes to mind as we read in one of our exchanges an article which suggests the need for more wisdom in church work.

The Rev. Dr. Shields, of Spokane, Washington, has in his jurisdiction three presbyteries and he writes about the conditions therein as follows:

"During 1916 there have been more vacancies in the three presbyteries under the writer's supervision than ever before in their history. There are eighty-three churches included in these presbyteries with a number of preaching points connected with several of the churches. There were forty-three of the churches vacant at one time and another during the year. Of the organized preaching stations about one-half of them are without services for from one-half to one-fourth of the time. Under such conditions it is no wonder that very little is shown in the way of growth by the churches and preaching stations thus circumstanced. Twenty-six out of the forty-three are in the country, and it takes a new man when he comes onto the field about six months to put the congregation in a condition where effective work can be accomplished. Most of the town and city churches are now filled, but of our country churches there are still four vacant. It is very hard to get men to take these fields. I have had applications from dozens of men asking for work, but without any exceptions they wanted town or city charges. I have had just one man apply for work without some specification in regard to the character of the field. We do not have a single field now in any of these presbyteries which we cannot fill several times over, if the field is in the city or convenient to a city. But our country fields are going begging. We have now two groups of four churches, one of them paying as good a salary as the ordinary town church, for which we apparently can not get men fitted for the work. Of course these fields are hard itineraries, necessitating rides of from fourteen to fifty miles, week in and week out, but they have splendid promise for the true kind of success and an outlook for the future, in some instances much better than the ordinary village prospect here in Washington. It is rather humiliating to see in some of the towns, not large either, several unnecessary churches and our country fields with crying needs not supplied with the preaching of the Gospel, though willing to pay for it and affording promise of a speedy harvest."

THE RURAL CHURCH.

W. W. Cochrane, Pastor of Congregational Church, Sprague, Washington.

When a man is run over by an automobile, has his skull crushed in, his ribs broken, several compound fractures, a bad hemorrhage, and is wavering between life and death from fright, shock and loss of blood, the doctors call him "an interesting case." We find many such like interesting cases among the smaller village and open-country churches, constituting what we are pleased to call the rural church problem.

In divers manners, Congregationalists, Methodists, Presbyterians, Rural Life Commissions, and other agencies have tried to ascertain what the factors entering into the problem really are, and to give suggestions as to its wise solution.

The investigations, in so far as they have been made, discover essentially the same conditions everywhere: a country church up in the rocky hills of New Hampshire, or on the wide open plains Kansas or perched on the cooled soft Volcanic ash of Washington has come face to face with practically the same proposition; for even in the many varieties of squint and in hue of the hair the main features are so strikingly alike that we know at once that they all belong to the same family.

Dr. W. H. Slingerland of the Russell Sage Foundation, has made one of the most recent, as well as a very thorough survey of country church conditions in the Upper Iowa Conference—the name alone is sufficiently specific as to scope and denominational connection. **Church Efficiency in Rural Communities, A Social and Religious Study,** is the apt and accurate name he gives to his able, informing and very readable pamphlet. (Published at 130 East Twenty-Second Street, New York City, price 25 cents.)

Dr. Slingesland rightly asserts that "modern social changes have as vitally affected rural communities as they have city life, and new problems of church work are as prolific in the rural regions as in populous centers."

The facts in the following are not new, but they are so finely put that the sentence is well worth quoting:

"In the aggregate the membership of the rural church is still numerically greater than that of the city church, which it has fed with thousands of its choicest spirits for generations; but in probably three-fifths of its own church units the present actual membership is stationary or declining."

Even with the steady trend of population toward the cities, it is certain that the aggregate membership of the rural churches will not fall much, if any, below fifty per cent of the total for at least a generation, and the agricultural communities must continue indefinitely to be a very considerable factor in the sum of our population to supply the food for the urban table. The rural church is today as important as the city church and will continue to be till long after all who now walk the earth have taken departure.

Because of limited space, no extensive or thorough consideration of the rural church problem can be undertaken here. I prefer, therefore to confine "my few and feeble remarks" to the matter of denominational "muchness" and of better methods of ministration. It will be well also to take my illustrations that illustrate from our own local situation.

For eight months ,prior to coming to Sprague, Washington in October of last year, my business kept me circulating among the churches of East Washington and North Idaho. The first place visited, the little town of Latah, may be taken as a specimen. I was there for four days and during the time (as in all places visited) many questions were asked and answered with respect to population, racial mixture, church membership, occupation and resources, the attitude of the people toward church federation and related topics.

No one gave the population of the Latah hamlet as above four hundred and all said that one half or more of the total were Germans and practically all of them were Lutherans, in so far as they confessed to any Church connection at all.

Manifestly, it was necessary to count in all the men, women, boys, girls, babies still called "it" and with no recognized gender, and a few cats to make up a round two hundred of the remainder. For the religious culture and spiritual delectation of this latter two hundred of the elect there were three Protestant Churches, Methodist, Christian, Baptist all running full blast, but with small furnaces and a deficient supply of coal.

The Methodists when I was there were talking of the need of a Holy Ghost revival, the Christians had an Evangelist on the field proclaiming the alleged apostolic dogma of the chain of five links, and the Baptists were as strenuous as ever over "alien immersion" and denominational loyalty. Church federation was feared. Church Union was decried, and there was the everlasting can't about "the old gospel" which all were preaching devoutly and sincerely enough, but without the social vision of Jesus and with no adequate comprehension of modern needs.

Latah, Washington, may be an unusual sample of denominational "muchness," but it is by no means so peculiar

as to feel lonesome. The regular quota of denominations for places of fifteen hundred to three thousand in population is from six to eight differing church banners for the smaller, and from ten to twelve for the larger centers, all alike appealing for support and scrambling for converts. Even with the Army of the Lord thus split up into squads, facing a common enemy (when not fighting among themselves) and in the main striving with a common purpose, much good is done by way of religious training and moral culture. Ethical values receive some emphasis and spiritual qualities are kept in the lime light.

But no man, sufficiently sane to be allowed to run at large, can dare deny that such squad fighting, such denominational guerrilla warfare, such bandit raids against the world, the flesh and the devil, lacks in effectiveness and in the most elementary qualities of common sense. Among other things, Dr. Slingerman quotes the following from Church Growth and Decline (issued by the Presbyterian Department of the Church and Country Life.)

"It was also shown in this study that in Butler County, Ohio, no less than 27 churches had been abandoned in recent years, and that, in the days of their activity, **they had belonged to ten different denominations.**" This is added a few lines below, "strange to say those counties which have the most country churches, have the fewest ministers living in them." And doubtless, for it is true almost everywhere, the communities having the largest number of denominations in proportion to their population, have the smallest per centage of their people patronizing the churches in any shape or manner.

How are we to get out of this Vanity Fair? **What ought** to be, ideal conditions and methods are one thing, church **folks as we find them** are quite another, Church Union at present is out of the question, Church federation (with rare exceptions) is good in theory but unworkable. Tha twas tried recently right here in Sprague with disastrous results; one party alone seems to have been expected to make all the concessions and declined to concede so much. Some wag has said that the lamb may at any time lie down with the lion, if he consents to lie on the inside.

The only solution of denominational "muchness" now in sight must come from drastic unpitying elimination, by properly constituted authorities, of the weaker churches, delivering over specific communities to only the needful number of denominations of whatever socities are now in the lead, and able and willing to give adequate religious training, moral culture, and social uplift.

I have taken already all the space available and must leave the matter of better methods of ministration for consideration later, if indeed I have occasion to say anything about it at all.

HIGH SCHOOL CONSCRIPTION.

William C. Allen.

Bills are now before the California Legislature providing for compulsory military training of our boys in the high schools of California.

There are also bills providing for universal physical training of the children in the schools of this State. The latter sort of legislation is very important. The vast majority of people are so dependent upon good physical condition in order to perform their duties that too much attention can not be paid to gym work and other free exercises in order to secure discipline, suppleness and strength. On the contrary, legislation that demands compulsory military training for unelastic and rigid movements which directors of great physical training, institutions declare to be of little relative value to the youth. There is besides the ever mounting expense bound to follow this scheme. Who are the people who will ultimately pay this expense? Forcing high school boys into cadet corps is antagonistic to the genius of our political institutions. A leading educator has said regarding such training for boys: "Who can foretell the ultimate effects of such a policy or system after it has been fastened on the youth of our land?"

Why take the already over-crowded time of our lads in school or in Sabbath school and teach them "Thou shalt not kill", and at the same time with wretched inconsistecy instruct them in our high schools in target shooting and bayonet practice, and so prepare them to kill? Why present war in an attractive light, when now millions of innocent boys of Europe in beastly fashion and in human agony are killing, asphyxiating and mangling one another? Preparedness has not saved Europe. Why should we commence with our boys where Europe would like to leave off?

John F. Hills, a well-known educator of Australia, says, respecting military discipline for lads: "You fine, strapping area officer, looking into the eyes of that bright, tender youth whom you are instructing in the way to thrust a bayonet into a human body, does it ever occur to you what mental anguish you inflict on the finest young souls, and how you imperil weak ones by overwhelming them with that worst atheism, a crushing disbelief in human nature?

"The specific military training of boys must brutalize them, for there is constantly present the thought: 'I am going through all this prodigious preparation for the purpose of being able to kill my fellows.' Show-off is the life blood of parade."

He also refers to the moral leveling down of boyhood resulting from the fact that the lads from decent homes are compelled to be placed in camp or drill alongside of other boys familiar with all forms of vice.

Military training for boys has been tested in other countries and proved disappointing as to results. France dropped it from the curriculum; Germany relies upon gymnastics for her boys; the highest authorities on physical training in America condemn it. The writer has observed in Australia, where it obtains, that the burden eventually falls heaviest on the poor. It strikes at freedom and if enforced often conflicts with the rights of conscience in parents and children. To maintain it a disturbing and unbrotherly propaganda of international fears of jingoism has to be kept up. Our educational system should be perfectly free of military influences. European countries do not teach their boys how to kill.

J. E. Dodd, a member of the West Australian Cabinet says of boy conscription: "Comparatively few people realized when the Defense Act was passed through the Federal Parliament, and after it had passed through, what a great principle was surrendered, and how easily they had been duped. It must ever be a source of wonderment that a free and enlightened democracy in a land like this could tolerate the enslavement of its lads upon the altar of militarism."

This cadet corps scheme at Sacramento is preparedness gone to seed. Who stands behind preparedness? Do some investors, not all by any means, who now as a result of war are getting about twice the interest on money loaned to belligerant peoples that they generally secured? Do the enormous dividends of munition and armament concerns indicate a source of this cult? Will this profitable system continue so long as it costs $1600 every time a 14-inch gun is fired in target practice? Are our patriotic and well-

meaning legislators going to be caught in this unnecessary trap which is laid for the benefit of the few? I can not think this. What they want is the out-spoken support of that part of the community which has everything to lose by these efforts to militarize our schools.

So far as the writer knows, every group of church people that has had this scheme brought to its attention has unanimously voted against it. The labor unions and San Francisco Congress of Mothers have also gone against it.

It is exceedingly important, to write to your State Senators and Assemblymen and the chairman of Military Affairs of the Assembly and Senate, protesting against this plan to militarize our high schools and insisting instead that universal physical training for all children be established in the schools of this state.

Write now if it be only a postal card.

COMMISSION REQUESTED ON ORIENTAL RELATIONS.

Bishop Earl Cranston of Washington headed a delegation which called upon President Wilson, January 24 and presented resolutions in support of legislation by Congress providing for the adequate protection by the national government of aliens in this country "and for the creation of a Federal Commission of not less than five members for the study of the entire problem of the relations of America with Japan and China." Other members of the delegation were Drs. Charles S. Macfarland, Frederick Lynch, and Sidney L. Gulick of New York, and Drs. Wallace Radiliffe and Henry K. Carroll of Washington. At 10.30 in the morning the delegation appeared before the Senate Committee on Foreign Affairs and presented the same resolutions.

These resolutions had been adopted by "A Conference on America's Oriental Problems," held in New York, September 28, 1916, and by the Federal Council of the Churches of Christ at its Quadrennial Meeting held in St. Louis in December.

Former Presidents Harrison, McKinley, Taft and Roosevelt were quoted in support of legislation by Congress which would protect the rights of aliens. Mr. Taft, it was said, had compiled and published a list of seventy-three aliens who had been murdered between 1885 and 1910, in addition to a larger number who had been wounded, besides thousands who had been driven from their homes by lawless mobs. Mr. Taft was also quoted as asserting that such acts of lawless mobs may at any time involve the United States in difficulties with other nations, because, under present laws, such cases can only be dealt with by the states in which the crimes occur.

The resolution asking that Congress authorize the president to appoint an Oriental Commission suggested that Congress invite Japan and China to appoint similar commissions and that the American Commission meet with the two Asiatic commissions in their respective countries.

MID WINTER MEETING MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The Mid-Winter Meeting of the Mount Hermon Federate School of Missions, held Friday, Feb. 2, in the First Congregational Church of San Francisco, was a time of pleasant reunion of Mt. Hermon fellowships and of receiving of much information. Mrs. O. W. Lucas, is chairman of Mt. Hermon Federate School of Missions and presided through the day with her usual ability. Miss Elizabeth Benton, secretary of Congregational literature for the women, was faithfully on hand with her display of leaflets. Dr. Chas. S. Nash, president of the Pacific School of Religion, gave us a most effective message on "The Power House" at the time of the quiet hour. It was good to listen to Dr. Nash. Also Mrs. Lucas brought us a good message in the morning devotional period which she led, referring to the 17th chapter of John. "Christ came into the world as a heavenly messenger. 'Even so', our message is not ours but His. His whole life was a life of service."

In the afternoon, a brief appreciation was given of Miss Laura N. Richards, that Congregationl worker that has been with Mount Hermon Federate School of Missions almost from its beginning, and who was translated January 4. Mrs. H. B. Pinney, the first president of the Federated School, gave the appreciation and it was most fitting that Dr. Fitch, who was the pastor who received Miss Richards into the church in her girlhood, should also be present and take part in the memorial. Mrs. Pinney said, "Miss Richards was the inspirational one of us all," and referred to a visit Mrs. Pinney made to Miss Richards last fall, when, although confined to her bed, Miss Richards was enthusiastic and wanted to know the plans of the Territorial Commission, of which she was treasurer. "Hidden with Christ in God" seemed to be the expression of Miss Laura Richards' life. After the appreciation Mrs. B. M. Stitch soloist of the First Church, sang "Jerusalem the Golden."

Of all the missionaries who spoke to us at our Mid-Winter Mt. Hermon meeting Friday, the one who brought us probably the most exciting news was Mrs. R. S. M. Emrich of Mardin, Turkey, as she described her own escape from Turkey with her three little boys, and the interesting and alarming events of that journey. Her long journey out of Mesopotamia, the providential furnishing of nine horses for that journey by a Kurd who had hidden those horses from the government, the sleeping one night in a little house 20X8, vacated by a Kurd and his family, the appearing of that Kurd toward evening saying, "I must bring in my cow!"—the question by Mrs. Emrich as she looked at the six camp-beds inside the hut, "Where would you put the cow?" and the answer, pointing to a spot on the mud floor next her bed, "That is where the cow always stays"—the argument of the Kurd, "But the night is cold and the cow is warm. It is by means of the cow that we keep warm."—the final giving of baksheesh and passing the night without the cow—the going on toward Oorfa, the passing on with marching, ragged, dirty, barefooted Moslem soldiers, who paying no attention to the missionaries were singing at times in Arabic a sort of chant, started by the leader and expressing their fanaticism thus: "We go to war! We offer ourselves as a sacrifice to Mohammed! We offer ourselves as a sacrifice! Death to the Christians! Death to the Christians! Death to the Christians!" —Such were some of the pictures that Mrs. Emrich gave us at our midwinter meeting. Surely if there is a Congregationalist who has not heard Mrs. Emrich, such a one should avail herself of the next opportunity.

Other speakers of the day were Rev. Wililam P. Shriver, D.D., Immigration Superintendent of the Board of Home Missions of the Presbyterian Church, U. S. A., who spoke on "City, Immigrant and Industrial Communities"; Mrs. Aldrich (Presbyterian), who spoke on Alaska; Dr. Johnson (Methodist) formerly of Japan, now supt. of Japanese work on the Coast; Mrs. Hinson, who spoke for China; Dr. Morris of Korean Methodist work; Rev. Charles Kent (Methodist) of Africa.

We were fortunate in having all three of our former chairmen of Mt. Hermon Federate School present with us:

Mrs. H. B. Pinney, Mrs. R. E. Beach, Mrs. N. E. Gallaway. All three of these made brief remarks at the noon hour when we were gathered around the hospitable tables of the First Church.

During the day, Mrs. Gallaway announced the coming new text books. The Home Mission text book will be "Missionary Mile Stones" and the Foreign text book will be "An African Trail" by Jean Mackenzie, whose articles in the Atlantic have so delighted its readers the past year. Both these text books will be taught at Mount Hermon next summer by Mrs. Hallie Hill, the teacher who has already so interested her audiences there. The dates of the Mt. Hermon Federate School of Missions next summer will be July 16 to 21. Let us all plan to be there.

MARY E. BAMFORD,
Press Sec. Mt. H. Fed. School.

LESSONS IN JOHN (V).

The Water of Life.

Horace Bushnell once said, "The law of Eden is to the law of Sermon on the Mount as a jews-harp to an organ." But it is in our Lord's casual conversations rather than in his sermons that we find his profoundest thought thought. It is not to the promiscuous throng, but to this despised Samaritan that he reveals himself. Not to the Pharisees, nor even to his own disciples did he say, at first, "I am he."

In our lesson in the Sunday school today (Feb. 11) there is contained the most impressive declaration that ever fell from human lips, and it deserves the most careful study. It may be that thousands gather as careless and sinful, with as little expectation of any "gift" as had this woman at the well; and yet like her some may wake to the marvelous discovery of discipleship.

What results followed her conversion! What a Pentecost may be ours!

In these days when we are wont to discuss methods in the Sunday school, shall we not catch the secret of Jesus himself? There is nothing conventional, nothing to be copied mechanically; but what a love for the erring one! seemingly the most hopeless! What an insight into character and what sensitiveness to speak the word in season!

This woman was one of the very last we should expect to be influenced by words, especially when spoken by an alien. There would seem to be no possible approach to her heart. His first sentence convinces us of his mastery; as always he is natural. "Give me to drink." Nothing else could so lead up to the colloquy which was to follow. He was willing to beg a trifling favor, to take the inferior place, that he might confer the true riches.

Though still upon the defensive and rude in her reply, the apparent repulse is parried by the patience and adroit attitude of the persistent seeker of souls. This partial success at the beginning serves to make way for one of the most interesting experiences of which we have any record.

In her first word the woman has no designation for the stranger; but soon he is "sir"; and then a "prophet"; and finally, "is not this the Messiah?"

First, she is interested, arrested, then convicted; a strange longing takes possession of her; rapidly she advances in the natural order: "admit, commit, submit, transmit."

The first apepal is to the thirst of the soul that can not be satisfied by the muddy sensuous cisterns of earth.

Then he delicately but effectually brought home sin to the conscience. "Go call thy husband." By a single word the woman is made to know that her whole cloudy history is open to the eye of the stranger. Sometimes we lay down a novel, like one of Hawthorne's, and we ask with Christ's early disciples, "Is it I?" We come to feel that we are dealing with one who depicts guilt and remorse as they are too seldom experienced in the pew. As ministers we endeavor to enlighten the intellect and address the aesthetic in man's nature. We are tempted to draw from literature rather than to point to the cross. Was it Coleridge who said, "It is more difficult to bring a blush to the audience than to the individual"?

The woman would begin to argue from the old sectarian standpoint. How much we lose from being unable to reproduce the tones of his voice. "Woman, believe me that neither in this mountain nor yet in Jerusalem shall men worship the father." Now we come to faith so prominent in all these early chapters of John, "Believe me." And there comes to us all a glimpse of "the religion of the future." Never before was revealed so clearly to man the nature of God. "God is a spirit." Never as now was the claim for tolerance so thoroughly grounded. Certainly after all these years the church should have come to a full realization of the blessedness of true spiritual worship. We have left Jerusalem; it is not in Gerizim nor in Rome; even here in despised Samaria may men worship the father.

It is one of the suggestive touches of the narrative that suddenly the woman forgets all other things, leaves her water pot by the well, and hastens to the city, a herald of the glad tidings.

We have noted the great change that has come to her at that moment when her path in life happened to cross that of the Saviour in his journey to Galilee. We note also the changed traveler, a little while before so hungry and weary as he sat by the wellside; but now strong and rejoicing, forgetful of bread and the water he had before craved, but feasting on the meat, the first fruits of the harvest that was to be reaped among all the nations of the earth.

THE "RELIGION AND HEALTH" LECTURES AT LONG BEACH ARE CONTINUED WITH UNABATED INTEREST.

The "Religion and Health" lectures, led by Rev. Henry Kendall Booth at the Long Beach Church, continue with unabated interest and on each Wednesday evening a large audience assembles to listen to earnest words upon the attainment of bodily, mental and spiritual vigor.

Of universal appeal to thinking men and women, the church might be filled to overflowing if it were deemed best to exploit these occasions through the press.

The topics of recent lectures have all been of an intensely practical character, those of Mr. Booth being on mental and spiritual healing. Their comprehensiveness may be judged by a glance at the titles of the late addresses: "The Methods of Healing by Suggestion; The Cure of Worry; The Banishment of Fear; The Victory over Pain and Sorrow; The Secret of Strength; The Untroubled Mind, and the "Healing Ministry of Nature."

In dealing with that bane of life, "Worry," the speaker claimed that relief can be had from its terrors by: first, keeping the opposite thought in mind, especially when retiring at night, so that the subconscious mind may seize upon the positive helpful thought; second, by using plain common sense; third, by self-control and the cultivation of contentment. Then in a few strong words he went to the root of the matter as follows:

"But after all the chiefest cause of worry is plain selfishness. We are too self-centered. and there is no better way to forget your own troubles than to try to help some-

body else. Jesus came to show us that the real joy of life comes in doing something for somebody else, but it takes us a long time to learn this. Most of us spend our lives in trying to do something for ourselves, and then wake up in middle life dissatisfied, and wonder what is the matter. There are none of us but what can experience the greatest joy the human heart knows, that of making somebody else happy." Paramount to every other help is the aid which comes through faith and prayer, an abiding trust in the All-wise Father.

In another discourse Pain and Sorrow were characterized as being profound ministries of life; no denial of their existence will alter the fact that they visit all mankind. The lecturer added, "I do not profess to understand why God sends suffering, but I am certain suffering has a refining effect upon human personality. I have never known a very fine, helpful person who has not passed through sorrowful experiences. And somehow these experiences which seem at first to be harmful have the opposite effect in the lives of those who know how to bear them well."

Associated with Pastor Booth in this lecture course are Dr. F. E. Walker, a surgeon, and Dr. W. H. Newman, a physician, of Long Beach. Dr. Walker has lately spoken on "The Scope of Mental Healing," and Dr. Newman on "Exercise" and "Personal Hygiene." Both of these medical men have with charming simplicity and directness laid before their audiences many plain truths of the gospel of good health. In no uncertain tones have they declared the imperative need of the cultivation of sound habits and conditions as prerequisites to a useful and successful life.

Manifestly impossible as it is to sketch even an outline of these thoughtful, intensive addresses in few words, it is easy to picture their certain results. They are producing a deep and lasting effect upon the reverent listeners, and, like the good seed sown on good ground, there will be an abundant harvest of higher standards in all that concerns physical life, saner mentality and spiritual well-being.

THE MANSE MORTGAGE BURNED AT CAMPBELL.

A service of intense interest to the Campbell Church took place the other day. It was when G. N. Stray burnt the notes representing the debt on the Manse. Ever since the Manse was built there has been hanging over it a debt of nearly $1000. Last year before he left the field the former pastor raised the amount with pledges to be paid the last of the year. So on January 26 the church sat down to tables 160 strong and partook of the famous "Campbell Spread" followed by a short program. One most delightful feature of the evening was a musical trio by three famous Hungarian musicians Miss Kalas, assisted by Profs. Kalas and Halemacheck. These had promised the President of the Guild that when the church had some big affair which was free to the public they would gladly give their services! Singing by the male quartet with remarks by Mr. Atkinson former pastor who was present on invitation of the church, and Mr. Eckles the present pastor completed the program. Campbell is unique in that it has had in the 28 years of its life but three pastors: Dr. Wm. Windsor Geo. E. Atkinson, serving respectively 15 and 13 years; and the present pastor Wm. Eckles. The Church has never received a cent of aid from either the Church Building Society or the Home Missionary Society yet has regularly contributed to each, all these years. The indebtedness referred to was money borrowed from the bank, and from the fellowship fund of the Santa Clara Association. Mr. Geo. N. Stray burned the notes in a part of the splendid new range the ladies just purchased for the church. At this time the audience arose and joined in singing to the tune of "Duke-street," the hymn written for the occasion by Mr. Atkinson as follows:

"Once more our hearts are filled with praise,
We lift to Thee our song and prayer.
Our God, for Thou hast blessed our days
With tokens rich of love and care.

"Our Manse is Thine: to Thee 'tis given:
May weary souls here find their rest.
Be this Thy house a path to heaven,
Thy mercies here be manifest.

"May man's fine life with all its need,
Here find its fruit in service strong:
And fellowship and friendly deed
Make human life a gladsome song.

"Here may our children ever find
A pastor's loving heart and care:
To ways of wisdom be inclined
And learn the way to heaven here.

Almighty God, Thy blessing send,
As we remember favors great,
Thy presence with our service blend,
Ourselves to Thee we dedicate."

MARTINEZ.

The Martinez Church held its annual meeting last week. The reports from all the branches of the church activities showed a splendid spirit of earnest co-operation and the desire to actively promote the welfare of the church. Our men are engaged just now in an every member canvass from which we are expecting great results; we are emphasizing not only the financial side but already a spirit of fellowship in being shown that is most encouraging. Our Pastor has been with us now five months and the Sunday School has nearly doubled; the morning audiences are very encouraging. Under the efficient leadership of one of the High School girls a lively Junior Christian Eendeavor has been organized. The pastor's wife has already made for herself an increasingly strong place with the ladies and young people of the Church. One splendid feature was the delightful fellowship supper furnished by the Ladies' Aid. Any Church is fortunate to have such an efficient body of loyal women having so heartily an interest in the church success. Though our church is small in numbers and the work very hard yet we feel that the work is a great one and important. We face the future with its unknown and known difficulties and anticipated successes with a spirit of courage and cheer.

SARATOGA

After seven months without a pastor, as a result of which the church, of necessity, suffered very materially, on July 28 last the Saratoga Church invited the Rev. F. C. Rolls, late of Monroe, Wash., to supply the pulpit for two months, the church not feeling in a position at that time to give an extended call. Mr. Rolls came to us, and at the end of the two months, by a unanimous vote, received a call to become pastor without time limit.

A review of the first six months of Mr. Rolls' ministry is most pleasing and full of encouragement for the future. By their genial and kindly disposition, both Mr. and Mrs. Rolls have won their way into the hearts of all our people, while Mr. Rolls through his inspiring and helpful pulpit

ministration has blessed and uplifted the whole church.

During the six months sixteen new members have been received into fellowship, seven of them on confession of faith and from our young people. A branch of the Y. P. S. C. E. has been started and now has twenty-two members; also an Intermediate Society with fifteen members, of which Miss F. M. Potter is the superintendent. Both meetings are well attended; both societies are healthy, vigorous and promising additions to the church life.

We ended the year with all bills paid, the treasurer reporting a balance in hand. The pastor's salary has been raised $200 for 1917. All benevolences for 1916 were met to the full. Saratoga is one of the older churches of our Conference, having for nearly 50 years maintained a place unsurpassed by any for devotion to the highest ideals of our denomination and loyalty to our common master, a position under the leadership of our new pastor we purpose fully to maintain.

SERVICE OF RECOGNITION AT WHITTIER.

A council for the recognition of the Rev. Ernest E. Day as pastor of Plymouth Congregational Church, Whittier, was held on the 29th of January.

The sermon was given by the Rev. Dr. D. F. Fox of Pasadena; prayer, by the Dev. Dr. T. O. Douglas, of Iowa; charge to pastor by the Rev. Dr. Edward Campbell, pastor of First Presbyterian Church, Los Angeles; charge to the people, by Superintendent Kenngott; right hand of fellowship by the Rev. Percy F. Schrock of Santa Ana.

Plymouth Church, Whittier, was organized in 1894. Its first pastor was the Rev. George Willett who is now a resident of Berkeley. In 1899 he was succeeded by the Rev. C. W. Merrill, now of Los Angeles. In 1900-1903 the Rev. S. G. Arnett was in charge; 1903-1907, the Rev. N. T. Edwards, who is still a resident of Whittier; 1907-1910, the Rev. Alexander McGregor; 1910-1916, the Rev. W. J. Marsh, now of Yorba Linda, Cal.

The present pastor, the Rev. Ernest E. Day, came a few months ago from Minneapolis.

PLANS FOR A NEW BUILDING AT BAKERSFIELD.

The First Church of Bakersfield held its annual supper and business meeting January 12. One hundred people partook of the excellent meal prepared by the ladies of the church, and enjoyed the social hour connected with it.

In the business meeting which followed, reports were given of each department of the church, and new officers elected for the coming year. The pastor, Rev. Edgar R. Fuller, was asked to continue his work and now enters upon his twentieth year, as pastor of this church. Plans are being made for a commodious and substantial new edifice, which is to be started as soon as the final details can be arranged. The new building will give much needed room for the Sabbath school, and for social purposes, thus providing adequate and convenient equipment for the work of the church.

The last of this month the church will celebrate the twenty-fifth anniversary of its organization with a birthday party.

THE WORK AMONG THE CHINESE.

There were communion services last Sunday in the afternoon at the Chinese church in Berkeley, and in the evening at that in San Francisco. To the little flock in Berkeley there were added three on confession, two of them baptized. The other had been baptized in China. One other was prepared to come in, but was unavoidably detained.

To the church in San Francisco six fine young men were received on confession and baptism. Three children also received baptism. This completes an unbroken series of communion services held once in two months for four years, at no one of which have we failed to welcome new members on confession. W. C. P.

NOTES AND PERSONALS.

Dr. R. C. Brooks will speak on Lincoln at the meeting of the ministers in San Francisco next Monday.

Twentythree persons were received to membership in Plymouth Church, Oakland, last Sunday, five on confession; eighteen by letter.

The Rev. Dr. W. T. McElveen of Evanston, Illinois, will occupy the pulpit of First Church, San Francisco, next Sunday and for the three succeeding Sundays.

The Congregational Club of San Francisco and vicinity will give a reception next Monday evening to the Rev. Dr. McElveen of Evanston, Illinois, who comes to supply for a month the pulpit of the First Church. The dinner will be at 6:30 in the lecture room of the church and will be served for one dollar. Dr. McElveen will speak on "The Souls of the Warring Nations."

First Church, San Francisco, expressed its appreciation of Dr. and Mrs. F. S. Fitch by this note on last Sunday's calendar: "Dr. and Mrs. Fitch leave for southern California tomorrow, taking with them our best wishes and high appreciation of their stay with us. The Church has been blessed by the ministration of Dr. Fitch, and the influence of the sermons he has delivered in our pulpit during the last ten weeks will remain with us. Our prayers will follow them in their return to their home in the Eastern city.

THE UNITED STATES OF THE WORLD.

The Tacoma Daily Times asked the Rev. Dr. Frank Dyer, pastor of the First Congregational Church of that city for an expression concerning the recent message of President Wilson on Peace. This is what Dr. Dyer furnished thereon:

"Thank God, we have an American in the White House big enough for the job. That is about the highest eulogy that could be offered of any living man. For there never was an hour so momentous to the world as the one we are now living in. President Wilson's proposals mean the United States of the world, to supplant the independent colony-nation idea which the world in its education, its science, its commerce, its art, its music, its sympathy and in every other way except in its governments has already decidedly outgrown.

"The president is the first world-leader to commit his nation in fact to the dream of Tennyson—The parliament of man and the federation of the world. There are Americans more under the power of the dead hand of the past than of the living hand of the future who would bind the United States with the chains of a phrase—No entangling alliances.

We shall hear mighty blasts from them; more sound than sense. They are of the sort who never see anything until after it has happened and then not always. Provincial in their thinking and in their feeling they must not be taken too seriously when humanity is calling. In an hour like this poets have more meaning for us than small politicians. Lowell's "New Occasions, Teach New Duties" embodies the spirit which animates the American people. The president knows that the shrill cry of opposition will be raised, but he believes that the deeper, truer voice of Ame-

rican manhood and womanhood will drown that cry. He has staked everything on his faith in the American people. We shall not disappoint him! The truth is there is no hope for the world on the present fiercely competitive nationalistic basis.

"The president is gloriously right when he insists upon flooding the belligerent nations with the fact that it is the future they must be concerned with, and that the future, if it is to be different from the past, must be determined less by force than by agreement. Can the allies, who took up arms in behalf of humanity, now rise to a level where they can lay down those arms in behalf of humanity? The Germany of the last decade stands condemned before the conscience of the whole world. She knows that today. I believe that the great lesson of the war—militarism is the pathway to ruin—she had burned into her soul.

"President Wilson's position seems to be take her back now as a disciplined member into the family of nations and together let all the nations of the world safeguard world-peace as jealously and as powerfully as hitherto separate peoples have guarded their own honor. It is a great challenge; the American people above all others should rise to it. Liberty, democracy and brotherhood for the world are in this movement. Intolerance, despotism and conquest will meet defeat, humanity will be crowned. In this movement highly conceived and wisely executed America rises to a new and benificent leadership of mankind. All hail the new day!"

For The Children.

HOW JOHNNY WAS CURED.

Johnny was a great brag. A brag is a boaster. If he heard a playmate tell of something he had done, no matter what it was, Johnny would give snort, and exlaim:—

"Pooh! That's nothing! Who couldn't do that?"

One evening the family sat around the fire in the sitting-room. Father was reading, grandma and mother were sewing, Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnnie, went up to his brother, saying: "Look at my drawing. I did it to-day in school. Isn't it good?"

"Pooh! Call that good! You ought to see the one I drew! It beats yours all hollow!"

Joe was rather crestfallen, and little Alice, who had a sympathetic heart, pitied her brother, and, going to Joe, asked him to let her see the drawing.

"I wish I could do as well as you do, Joe," she said hoping to revive her brother's drooping spirits.

"Pooh!" sneered Johnny, "you needn't try to draw; for you can't make even a straight line."

It was not long before Mr. Boaster left the room for a few moments. When he came back, everything seemed to be going on as when he left. Father was reading, grandma and mother were sewing, and Joe and Alice were busy with their lessons.

"At last I have finished my hem," remarked grandma, folding the napkin she had been hemming so industriously.

"Pooh! said mother, contemptuously, "that is nothing. I have done two while you are doing one!"

The children looked up quickly; for who would have believed she would have spoken so? It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Father, look at my examples, please. I have done every one of them, and haven't made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate fire.

"Pooh! That's nothing," replied her father, not even taking her paper to look at it. You ought to see the way I used to do examples when I was your age!"

Poor little Alice was greatly astonished to hear a discouraging and boastful remark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something in her ear which brought the smiles to her face.

For a few minutes no one said anything, and work went on as before. Johnny was deeply engrossed in the history of Crusoe's adventures, and the other children continued their studies.

"My flowers look so well I believe the geraniums are going to bloom again," remarked mother.

"Poor! They are not half so thrifty as those I used to raise. Why, I had flowers all winter long, and you have only had a few blossoms in the whole winter," said grandma, contemptuously.

"What is the matter with everybody?" thought Johnny. He had never known them to be in such a humor as they were that evening.

When father remarked presently that he had stepped into the grocer's and been weighed that afternoon, and had tipped the beam at 168 pounds and that was doing "pretty well" for him, mother said, crossly:—

"Pooh! You call that doing pretty well? Old Mr. Benson weighs 225 pounds, and no one ever heard him bragging of it."

Everybody laughed. Father shouted. It was such a surprise, and grandma got up and left the room to keep from choking with laughter.

Johnny saw them all look at him, and after a minute or two began to think.

"Father," said he, "what are you all laughing about? Is it at me?"

"Well, we are not exactly laughing at you. We thought we would try your way of boasting of our accomplishments and see how you thought it sounded. But mother spoiled our game before we had finished it."

Johnny looked rather sheepish the rest of the evening. He wondered if he was as disagreeable as the older folk that evening when he boasted of what he could do or had done. He was forced to admit that boasting sounded very unpleasant, and he resolved to break himself of the habit. —Our Morning Globe.

SCRUBBING.

I had only had a class a couple of weeks, and I really didn't know what manner of girls they were, but our Sunday-school picnic gave me a splendid chance to investigate.

After a fine lunch on the green grass I drew my Sunday-school family aside and proceeded to find out, as deftly as I might, what kind of material I was supposed to work up into creditable womanhood.

Molly Baxter, who was apparently the class spokeswoman, suggested that each girl report to me on her specialty —what she could do better than anything else.

"You'll know then what we are good for," she said with a laugh.

You may be sure I stepped briskly into the chance, and Molly led off:

"Im good for the fastest typewriting in town," she said gaily.

"And I'm good for keeping books."

"And I'm good for practising three hours a day."

At this point there was a lull in the proceedings. Apparently the shyer girls were mediating upon their talents, but finally Bertha Wilson said quietly:

"I can make my own dresses."

Annie Brown was the next girl to report.

"I make the bread and pies and cake for our family, and mother says I'm not such a bad little cook," she said modestly.

And then Grace Kitchen spoke up bravely.

"I don't know that I've talent, unless it's minding the children and darning the family stockings."

This left only a queer, stunted-looking home girl whom I had entered in my new class book as "Martha Jones." Never a word had she spoken since my arrival, and on this picnic day she was as mousey as usual.

"Well, Martha," I said, "what can you do? I know you can do something special."

There was silence, and I didn't know whether to be glad or sorry when careless, outspoken Molly Baxter said:

"Oh, I guess Martha's only good for scrubbing."

My first thought was one of indignation at Molly's slurring tones, but quickly I saw my chance, and if that new class of mine, in the future days, ever failed in sorting out the values of life, I don't think it could be for lack of plain words from me. I told them it would be a mighty queer world if nobody was willing to scrub, that we couldn't get along with just stenographers and sewers and music people, that we really must have scrubbers.

Wasn't I right?

I told them that scrubbing, if well done would rank in the kingdom with any other deed of valor.

Wasn't I right?

And finally the spirit of love and tenedrness descended upon us all, that I believe a special halo came to rest that day upon the head of a certain little scrubber named Martha Jones.—Rose E. Wakefield in The Southwestern Christian Advocate.

Words do ten times more to irritate people than the strongest acts.—Cardinal Manning.

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